The Anglican Digest



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THE ANGLICAN DIGEST

An independent voice reflecting the ministry of the faithful throughout the Anglican communion.

Founded 1958

ISSN 0003-3278

Vol. 46, No. 5

Printed in the U.S.A.

The Anglican Digest is published six times per year by SPEAK, the Society for Promoting and Encouraging the Arts and Knowledge (of the Church) at Eureka Springs, Arkansas.

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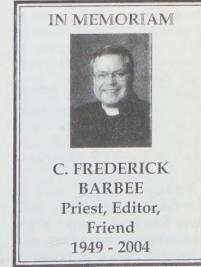
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Faithful Champions

When a theologian is asked to make concessions in order that peace may be established in the Church, but refuses to do so in a single point of doctrine, such action looks to human reason like intolerable stubbornness. That is why such theologians are loved and praised by few men during their lifetime. Most revile them as destroyers of the kingdom of God. But in the end it becomes manifest that this inexorable tenacity in clinging to the pure teaching of the divine Word by no means tears down the Church; on the contrary, in the midst of greatest dissension, builds up the Church and ultimately brings about genuine peace. Woe to the Church which has no men of stripe, men who stand as watchmen on the walls of Zion and rally to the banner of Jesus Christ for a holy war!

Athanasius could have made a compromise with the Arians and put his conscience at ease; for the Arians declared that they, too, believed Christ to be God, only not from eternity. They said, "There was a time when he did not exist," meaning he had become God. But they added, "Nev-ertheless he is to be worshiped, for he is God." Had Athanasius yielded, the Church would have been hurled from the one Rock on which it is founded, which is none other than Jesus Christ.

Imagine what would have happened if Augustine had made a slight concession in the doctrine of the utter incapacity of man for matters



spiritual. He, too, could have made a compromise with the Pelagians and put his conscience at ease because they declared, "Yes, indeed; without the aid of God's grace no man can be saved." But by the grace of God they meant the divine gift is imparted in every man. Had Augustine yielded, the Church would have lost the core of the Gospel. The Church would have retained nothing but the name of the Gospel. For the doctrine of the Gospel that man is made righteous in the sight of God and saved by nothing but the pure grace of God, through the merits of Iesus Christ, is the most important doctrine, the marand substance of row Christian teaching. Wherever this doctrine is not proclaimed, there is no Christ, no Gospel, no salvation; there men perish, and for such people it has been in vain that the Son of God has come into the world

Let us, therefore, bless all the faithful champions who have fought for every point of Christian doctrine, unconcerned about the favor of men and disregarding their threatenings. Their ignominy, though it often was great, has not been borne in vain. Men cursed them, but they bore their testimony until death, and now wear the crown of glory, enjoying the blissful communion of Christ and all the elect. Their labor and fierce battling has not been in vain; the Church is reaping what they sowed.

Let us then, likewise hold fast the treasure of the pure doctrine. Do not consider it strange if on that account you must bear reproach the same as they did. Consider the word of Sirach 4:33, "Even unto death fight for justice, and God will overthrow thy enemies for thee," will come true in our case too. Let this be your slogan: "Fight to the death in behalf of the truth, and the Lord will fight for you!"

 Carl Ferdinand Wilhelm Walther (1811-1887), THE PROPER DISTINCTION BETWEEN LAW AND GOSPEL (from his Fourth Evening Lecture), pp.28-30

Stay

"Thou dost keep him in perfect peace whose mind is stayed on thee ..." Isaiah 26:3

I'm pedaling furiously, the muscles in my legs on fire, nerve and sinew strained to the breaking point. Utterly absorbed in moving the bike forward at top speed, I hear a shout from behind, sharp as a pistol crack: "Stay!"

One hot summer, years ago, I enrolled in a program called "Developmental Cycling" at a track near our home. Being the least developed of all the cyclists, I was regularly lapped by my speedier classmates

The command, "Stay!" meant that one of them was about to pass me, and I was not to change lanes. If I did, a collision might ensue. Therefore: "Stay!" Stay on course.

I couldn't diminish the pumping of my legs by so much as a sweat-bead; if I slowed down much I'd topple over on the steeply banked track. But it was imperative to push ahead without deviat-

ing an inch from the straight and narrow way.

The implied command in the verse from Isaiah is similar. Stay. Yes, you must stretch every nerve and press on with vigor. But even as you do so, heed the divine counsel: Stay.

Stay. Keep your intention and your orientation fixed on God, even as you move rapidly. It shall prove true for you that, "in returning and rest you shall be saved; in quietness and trust shall be your strength." As you push through the busyness of your day, let your mind stay on what is steadfast: the spring of inner peace and constancy, the still point around which all else turns.

O God of peace, you have taught us that in returning and rest we shall be saved, in quietness and trust shall be our strength: by the might of your Spirit, lift us, we pray, to your presence, where we may be still and know that you are God, through Jesus Christ our Lord.

- The Rev. Bruce Birdsey, Diocese of East Carolina

Elizabeth of Hungary

Elizabeth of Hungary, was born in 1207 in Pressburg, which is now called Bratislava. Daughter of King Andrew the Second of Hungary, she married Louis the Fourth, a Landgrave in Thuringia. She was fourteen when she got married, common during that time. She and Louis had three children.

From an early age, she showed tremendous compassion in her character and was known for her kindness to the poor and sick. Her husband was also a kind soul and allowed her to use her considerable dowry to help the needy. Instead of hoarding wealth and pursuing worldly recognition, both Louis and Elizabeth sought a deeper meaning than the superficial concerns that could easily have overtaken them. In 1226, a famine and epidemic hit Hungary. Her husband was in Italy, but knowing he would be supportive of her charity, she sold her jewels and established a hospital, which she ran at great risk to her own health. Throughout Europe and America, there are many hospitals named St. Elizabeth's - named after her. She opened the royal granaries to feed people during the famine. Unfortunately, her husband died the following year and the royal court ran her out of town because of her "extravagances." She spent the rest of her brief life using what little money she had tending to the poor and sick. At age 24, she died of exhaustion.

One of the things we can learn from this woman's life is the importance of living a life that is rich in compassion and charity. When we live just for ourselves, we become insular, self-absorbed and ultimately unhappy and lacking in meaning. Our culture continues to push a narcissistic, consumerist, addictive style of life, and we are often caught up in it to the point that we don't recognize how deluded we are into thinking that things and looking out for number one will somehow bring us happiness. We then wonder why we feel empty, anxious, and bored. Meaning is found through involvement in life, but this involvement must be of a certain kind in order to bring us any sense of peace

and meaning.

In the movie Wall Street, the character, Gordon Gecko, argues, "Greed is good." He is willing to cut corners, exploit others, and sell out his friends in order to get ahead in life. Ultimately, he is the most tragic character in the movie, convinced he is justified in his misbehavior. In the end, he is an unpleasant, driven, and empty man. In the movie, The Game, the main character is a man similar to Gordon Gecko, so caught up in business that he has missed the meaning of life. In this film, we learn why the man is so cut off. When he was a child, he witnessed his father jumping off the house to commit suicide. His father had been seemingly happy and successful but something horribly tragic was amiss in his soul, and he gave up on life. The main character, played by Michael Douglas, is bitter, cynical, cut off, and has trouble with relationships. His brother, played by Sean Penn, also struggles with the same pain but his solution is alcohol. Penn's character has obviously gone through horrible times, but in the story, he has found meaning for his life through "The Game." Penn buys his brother the recreational experience of the game, and Douglas is made painfully aware of himself and his insularity. In the end, Douglas finds redemption through a form of total surrender.

Meaning is found through deeply loving in word and action. It is found through being willing to take the risk associated with helping others and maybe not having enough for ourselves. It is found through being willing to go against the grain of cultural expectations and risk censure by the "court of Wartburg." It is found by not running from our anxieties and insecurities, but dealing with them honestly and openly, and then sharing our healing and compassion with

others. Perhaps Elizabeth should have taken better care of herself so she would have been able to help people for many more decades. believe we do need healthy boundaries and we need to love ourselves appropriately. This includes slowing down and not burning ourselves out, even for good causes. It is nevertheless clear that this amazing woman lived out her vocation as she was personally called, and lived it out faithfully and sacrificially. She is a great example of what it means to live a spiritual and meaningful life.

> - The Rev. Mike Glenn, Palestine, Texas

Prayer for Peace

Lead me from Death to Life, from Falsehood to Truth. Lead me from Despair to Hope, from Fear to Trust. Lead me from Hate to Love, from War to Peace. Let Peace fill our Heart, Our World, Our Universe.

- Mother Teresa

Is Evangelism Optional for Episcopalians?

Coming out of a cultural and social environment where Anglicanism as the Church of England was the established national religion (and remains so to this day, even if the social reality in the United Kingdom falls far short of the classic Constantinian idea of the virtual unity of Christianity and the nation), Anglicans have by long, almost brainwashed inculturation felt no need to witness actively and intentionally for our faith. Christian faith, particularly in our Anglican form, was something we simply took for granted as members of a Western society whose basic assumptions were inherited from that Reformation tradition of English Common Law, common sense, etc. But our world has changed drastically in the last half-century. Our nation's cultural, ethical, and philosophical assumptions are radically different. Give some thought to the following statistics.

- The GI or Builder's Generation (60+) is 9.7% of the US population, 60% of them are members of a church.
- Baby Boomers (40s & 50s) are 29% of the population; around 40% are affiliated with a church.
- Survivors or Generation X (20s & 30s) comprise 27.5% of the population, but less than 18% are affiliated with a church.
- Millennials (born 1982 & after) are 21.4% of the population, but less than 10% are affiliated with a church.

The GI generation is dying at the rate of 1000 per day. The good news is that they see baby boomer children as more affluent than they were so are inclined to leave their money to charitable institutions. The bad news is the prospect of endowed cathedral-like church buildings to which no one comes.

Church membership has stayed around 42-44% of the population for the past twenty years. But if the above trends continue, some of the younger folk among us may see the almost complete demise of the Christian Church in their lifetime.

The question for pondering: What are the implications of the above information for Episcopalians who have traditionally been reluctant to support or be a part of evangelistic efforts to share our faith with the unchurched?

-- St. Andrew's Herald, St. Andrew's, Poughkeepsie, New York



from *The Joyful Noiseletter*©Jonny Hawkins
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The Right Place for Jesus

One of the side effects of our organ project has been discontent among the diligent and dedicated members of St. Mark's Altar Guild. They've had adequate reason for their discontent as, at several points in the months-long process, the Sacristy has been literally coated in the detritus of construction.

An unfortunate side effect of the architectural reorganization was the loss of a strategic nail. The nail in question happened to be in the path of one piece of ductwork. For many years, the crucifix that adorned the south wall of the Sacristy hung from that very nail. It is particularly beautiful depiction of Jesus' crucifixion, if you understand my use of the word beautiful. Over the years, this particular image of Jesus brought me much consolation and motivation and has been a focus for my prayer as I prepare for worship. I suspect it has done the same for many

of the Guild members as they have done their work.

With the supporting nail nudged from its position of privilege, Jesus was essentially put out of a space in St. Mark's Sacristy. For a while, Jesus wandered from cupboard to closet to drawer, as much for his protection as for trying to keep him out of the way. His disappearance was noted by many who frequent the Sacristy and was a particular personal deprivation for me.

Now that the dust has cleared, or at least settled, Jesus is back from wherever he had finally taken refuge, though he has taken up a recumbent position on the Sacristy countertop. We're really having a hard time deciding where to put Jesus.

The former position was above the little bulletin board that is crammed with paperwork about activities and schedules and the "proper" way to arrange things sacred and profane to make our collective worship more fluidly

beautiful. Because the ceiling in that area has moved down. though it would still sort of fit, squeezing Jesus in above the notices doesn't seem right. We thought about putting Jesus over the piscina (boy, did it take me a long time to find out how to spell that!), the specially drained sink used for disposing of excess consecrated wine and the water used in washing the sacred vessels, but that seemed a bit fussy, even for us. We finally decided that Jesus should just be placed at the center of the Sacristy wall.

Where is Jesus in your life these days? Tucked away safely but usually unseen in some closet or another? Wedged in to the busyness of your life? Decoration for some small bit of worship in your life? Or might you put Jesus at the very center of your life?

— The Very Rev. Richard J. Martindale, Dean, St. Mark's Pro-Cathedral, Hastings, Nebraska

Hillspeak Memorial

To commemorate the start of the second half century of the ministries at Hillspeak, a permanent Memorial, made of incised bricks, was started in 2003 in front of the Foland Cross in Trinity Park.

Individuals and groups purchase these bricks to honor loved ones or show appreciation for special individuals (see pages 19-24). For each \$100 contribution, the name of the honoree is engraved on a brick. The inscription may contain three lines with up to 14 characters per line. The difference between your contribution and the cost of the memorial will aid in development of an endowment fund to ensure that Hillspeak is able to continue its service to the Church for the next 50 years.

To place an order, use the form on the wrapper or contact the General Manager, Mr. Tom Walker, if you have questions or wish to place an order by telephone. He may be reached at 479-253-9701 weekdays from 8 until 4, Central Time.



A PRAYER FOR

Mississippi

Hark, O Lord, the whisper of hope upon the fallow land, that they who wait for Thy dawning may rejoice in the freshness of Thy blessing.

Send, God, light upon the level horizon;
Wash, God, the waiting earth with goodness;
Fill, God, the hearts of Thy people
with friendship and faith;

That remembered upon the levees, the fields and beaches, and in every town, Thy spirit may preside to the health and peace of the citizenry of Mississippi; through Jesus Christ our Lord.

Amen.

Invisible Enough

The use of music in worship has always held a kind of mystery to me. My first experience in a structured choir was as an eight-year old, singing in an urban Presbyterian church in North Carolina. My school classmates invited me to sing with them in their children's choir. I was excited because I loved

to sing!

I vividly remember our first rehearsal. It was right after school, in the balcony of the church. I stared hypnotically at the imposing stainedglass windows - barely listening to the choir director's instructions. I was the only boy in the first soprano section. The director told me I sang with a "sweet fervor." I had no idea what this meant. except the director said it with such kindness that I figured it must have been a good thing.

At the time, I sensed I was listening more than I was singing. Although I loved it, didn't understand sound our choir was making. Our voices echoed through the church rafters and seemed to merge with the sun-stroked colors radiating through the stained glass mosaic. Was this heaven? It seemed heavenly. I felt a curious emotion that made me want to cry with joy. This new sound, this new feeling was sensational yet mysterious to me. Was this the presence of God? Was this the voice of Christ? This mystery kept me coming back for more of something abstract in nature but concrete in essence

Age-old debates center on the presentation of church music as concert versus exaltation. A forensic distinction contrasts the exaltation of self with the exaltation of God. This is and always has been a controversial topic.

Churches typically seek trained musicians because churches care about the quality of their music in worship. This quality reflects who we are as a congregation. If we use untrained musicians who play wrong notes or sing with deplorable diction, we would feel our worship experience diminished, if not embarrassing.

A formally trained musician, I learned to strive for the highest performance standard possible. I attempt to achieve this through wellprepared, regular rehearsals, rigorous but compassionate teaching, and comprehensive planning. This regimen may imply more concern with music in worship as a concert This is almost unavoidable with the conscientious, trained musician regardless of the musical or worship style employed. However, (and this is a big "however") when high performance standards are skillfully blended with the invitation for God's presence in our worship, there is potential for the ethereal and indescribable "God moment" - that point in time when we sense God is entering the room and filling our hearts with insurmountable hope, love, peace, and courage.

Has there ever been a moment in church (or elsewhere) – when music is sung or played - when you could hear a pin drop? Why was everything so still? What were you listening to? The music? The performance standard? The voice of God? I first felt this when I was eight, in that North Carolina church. I have been seeking the origin of this spiritual ignition ever since. It is my fervent prayer that the highest performance standard we can achieve through music ministry will be invisible enough to reveal the presence of God. To me, this is ministry at its very best when those who deliver God's word are willing and able to become transparent so Christ can be seen and God. can be heard. This is a difficult, high art providing a vital prelude to the loving mystery of God's presence an abstract essence that is palpable, brimming with awe and wonder. Every time this happens, I'm eight years old again and again and again.

— Richard Sowers, Director of Music & Worship, Southern Hills UMC, Lexington, Kentucky

Greed, Grasping and Grace

We have seen enough pictures of corporate executives being led away in handcuffs to recognize a new visual idiom. These images are meant to convey that justice will be done. That these pictures have blossomed in an election year is, of course, purely coincidental

I am not a student of economics nor am I astute in business matters. One of the good things about the way The Episcopal Church is organized is that I do not have to be a financial authority; there are plenty in our parish who can advise the Vestry on such matters. Still, I noticed that when the current spate of scandals began there were voices raised to deprecate capitalism itself. I submit the problem is not the system, but the old, familiar vice of greed. It just so happened that this greed was particularly gaudy and offensive, and it endangered the financial stability of thousands of employees in company after company.

I think greed must have

been particularly offensive to the early Christians, for so much of our literature hails examples of giving and giving up. Foremost is St. Paul's use of what was likely an early hymn about Jesus, Philippians 2:5-11, the Carmen Christi. Whether original to St. Paul or cited by him, the hymn marvels that despite his standing, our Lord "emptied himself", a form of giving which is the exact opposite of greed. Our Lord's example reminds us that greed takes many forms. It can exalt in lofty status, in possessions, even in relations with other people. Jesus held back nothing, but rather emptied himself of all his rightful status of deity. The technical definition of this kind of love is "kenotic love" from the Greek of that verse in Philippians, and it raises certain theological questions better addressed elsewhere. The point, however, is clear: There was nothing at all greedy and grasping about our Lord, and we are told to follow his example.

The extent of greed in our society is also a topic for further consideration, but for

now the focus should be closer to home. The season of stewardship is a time for self-examination on how we use the resources at our disposal. Not only in matters of financial support of our parish, but beyond to our relationship with other people, with our possessions, and with all those diverse ways our stewardship is exercised, this is a time to call to mind our Lord's example. It should inform our ways of thinking, and, by God's grace, it can convert our lives.

- The Rev. William Shand, St. Francis, Potomac, Maryland

No Excuse Sunday

To make it possible for everyone to attend this Sunday, our church is going to have a "No Excuse Sunday."

Cots and hammocks will be placed in the aisle for those who say: Sunday is my only

day to sleep in.

Eye drops and extra coffee will be provided for those with tired eyes from watching TV or partying late Saturday night.

There will be a special sec-

tion with padded recliner chairs for those who feel that our pews are too hard.

We will have steel hard hats and fire retardant suits available for those who say, "The roof would cave in if I ever came to church." Or, "I would spontaneously combust if I ever set foot into a church."

One section will be decorated with trees and grass for those who like to seek God in nature.

Scorecards and pens will be provided for those who wish to list the hypocrites present.

Blankets will be furnished for those who say the church is too cold and portable fans for those who say it is too hot.

Our worship team will play a variety of musical accompaniment for those who feel that the hymns are too dull or that the contemporary service is too contemporary or not contemporary enough.

And finally, the nave will be decorated with both Christmas wreaths and Easter lilies for those who have never seen the church without them.

See you on Sunday, No Excuses!

E

THE PRAYER OF FIRE: Experiencing the Lord's Prayer, by Lorraine Kisly, who lives in rural Pennsylvania and is publisher of

Tricycle Books and Pilgrim Press.

It is recited every Sunday in almost every church in America. It was among the last words of those who heroically fought terrorists on a hijacked airplane on 9/11. It is praved at presidential inaugurations, by athletes before games, and at important ceremonies nationwide. It is spoken at moments of intense celebration, and at times of dire need. It is the Lord's Prayer, the petition that humanity has raised to God for more than two thousand years.

Rich with theological and spiritual insights, The Prayer of Fire includes the writings of Christians through the centuries, from Dante Alighieri to Teresa of Avila, Bishop Seraphim Sigrist, and Lauren Winner. Item L049T (softbound, 135 pp, sources) \$15.95

FAMILIAR STRANGER: An Introduction to Jesus of Nazareth, by Michael J. McClymond, Clarence Louis and Helen Irene Steber Professor of Theological Studies at Saint Louis (MO) University.

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Item E875T (softbound, 212 pp, notes, indexes) \$26

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of Donne and by lovers of his poetry.

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HILLSPEAK MEMORIALS

The Hillspeak Memorial Garden, radiating from the foot of the Foland Memorial Cross, offers a place to permanently acknowledge those who have been important in our lives. At the season of All Saints' and All Souls', it is appropriate that we list those whose lives or contributions have been commemorated with memorial bricks in the Garden. The list covers the past year through the middle of 2004.

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> REV. MOTHER EVA MARY C. T. 1862 - 1928

RICHARD & TOMI BOINEAU 1977

> RICHARD STANLEY SWINDELLS 1891 - 1955

> RICHARD STANLEY SWINDELLS, II MARCH 1949

ROBERT J MAULE CHANCELLOR SD 1974 - 2002

ROSE ANN & HARRY R. PEARSON III

RUTH B. & HARRY R. PFARSON JR.

SAMUEL SWINDELLS 1800 – 1873

SANDY MACQUARRIE 1916 - 1990

SAVANNAH HOPE BUTLER BORN 8 29 1997

SCOTT ANTHONY GIBSON 1962 – 1996

> SIMEON SWINDELLS 1849 - 1908

ST. MATTHEW'S CATHEDRAL DALLAS TEXAS

SUSAN & JOHN PARKE

SYMONS FAMILY SAINT JOHN'S CHEVY CHASE, MD

THE REV & MRS EDWARD
DEMILLER
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RALSTON, JR.
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1974 – 1999

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THE RT REV AND MRS WILLIAM PAUL BARNDS

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THOMAS EDWARD BELCHER, JR. 1922 - 1978

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TYLER H HAYNES

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Theses from our Cathedral Door . . .

DEPLOYMENT BLUES OR... GOLDEN OPPORTUNITY



Where are we going to place our on-fire seminarians in a post-Minneapolis world? The fact is, there are many called men and women out there who are longing to serve, and serve sacrificially.

Where will they serve? In what dioceses? Under what bishops? Where will consciously Catholic and consciously Evangelical candidates find strengthening settings in which to begin their ministries? Where will ordinands who are "Plano-people" find support? Where will they find jobs?

One thing is certain, at least to me: Our world needs evangelists, apologists, and church planters. Our 21st century world needs hundreds, even thousands of such committed Christian servants. New England needs them, the Mid-Atlantic needs them, Las

Vegas needs them, the Pacific Northwest needs them. They are needed, in fact, everywhere.

They are needed in cyberspace and they are needed "down by the corner." They are needed to lead small groups within centers of "new urbanism" and they are needed over at the mall. Will you, dear reader, envision where we can place these reinforcements? The Church needs to become permeable again and give them jobs.

– Paul F.M. Zahl, Dean/President of Trinity Episcopal School for Ministry in Ambridge, Pennsylvania



Keeping Sabbath

Remember to keep holy the Sabbath Day. So says the fourth of the Ten Commandments. Although the words are clear enough, the meaning is less so and the implementation of it rather difficult.

The Sabbath Day is rooted in the Old Testament history of the people of Israel. While in captivity in Babylon, the Hebrews sought ways maintain their identity People of God. In time, three things became the identifying marks of Judaism: Circumcision, Sabbath keeping, and holding the Torah as the Word of God. Elaborate rules developed around Sabbath keeping - what was considered "work" and how one was to spend the day. These rules made it clear that the Sabbath was not just one more day of the week and that the difference involved God.

Early Christians, drawing on their Jewish roots, adopted the custom of keeping Sabbath. However, since Jesus rose from the dead on the first day of the week rather than the last day, Sunday became the day most Christians observed as Sabbath, Like our Jewish ancestors, Christians developed rules about how one kept holy the Sabbath day - you put on your Sunday best and went to church, you shared a meal with family, you read or took a nap, you did not buy or sell (blue laws kept stores closed on Sunday until the last few decades), and you referred to Sunday as a day of rest. Such rule-bound Sabbath keeping carries with it the specter of judgment and punishment should the rules be broken.

While many Jews and Christians point to Genesis 2:1-3 as justification for the Sabbath being a day of rest (God rested on the 7th day after finishing the work of creation), an alternative understanding of Sabbath also exists in both traditions. According to that tradition, Sabbath is not a passive rest by God tired from the work of creation but the final act of creation itself. God created the Sabbath as a special gift to all of creation, particularly to human beings. God created the Sabbath as a time for restoration of the relationship between the creature (human being) and the Creator. As such, Sabbath was not a burden but a blessing. One kept the Sabbath holy because keeping it so brought one closer to God and so brought one joy and the peace that passes all understanding.

Blue laws no longer exist. Sunday has become a "day off," a time to catch up on sleep, on house and yard chores, a day to spend on the lake or lounging before the TV. In other words, we have retained the rest (as cessation from work) and recreation (as play) portion of the Sabbath concept. But we have nearly lost the keeping holy part. That which is holy is set apart for God. Founded in the understanding of Sabbath as the final act of creation intended for restoration of our relationship with God, keeping the Sabbath holy means intentionally using the time for drawing closer to God.

There are many ways to keep the Sabbath holy. Gathering with other people on the same quest for spiritual food and growth is a major

part of Sabbath keeping. Ceasing from busyness, whether work or chores, is a part of Sabbath keeping that is often overlooked. Taking time to walk with God in the garden in the cool of the day, being still and knowing that God is God (and we are not), spending time nurturing relationships with family and friends and even strangers this is how we can keep holy the Sabbath Day.

- THE CHIMES, Cactoctin Parish, Thurmont, Maryland



from *The Joyful Noiseletter*©Harley Schwadron
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of our

Christ the King

Sometimes the way the world sees itself and the way faith sees the world are not quite in sync. That can feel a little unsettling, especially when the world holds so much of our identity and many of our goals. But, sometimes we need to be reminded that a life of faith means looking at life itself in a different way. The last Sunday after Pentecost is one of those subtle reminders. For our secular culture

it will be one m o r e

Sunday
among countless others of little difference. A day of
leisure or one now being -

counted among those shopping days until Christmas.

Our calendar is different, just as the manner of life we are called to strive for in our baptismal vows is different. This is not just another Sunday. In fact, for us, it is the last Sunday of the year. And if we are not attentive to that, we can miss what it means. At the very least, it means that a

new church year and the season of Advent will be here soon, with its incessant demand that we spend time preparing. The atmosphere of church will be more muted, in blunt contrast to everything else around us shouting about Christmas.

Before all that begins, we need a glimpse of the future. We need an indication of hope. We need a hint of heaven. We need some kind of picture of where all this life of faith was supposed to be

heading in the first place. We need the vision of Chekhov

with his sense of peace, the sound of angels, and a sky sparkling with dia-

monds. The Feast of Christ the King, is all of that. The whole church year leads up to this singular day. And it all comes down to declaring what we really believe about Jesus of Nazareth. We have come to know him as teacher, but more than that. We know him as an example, but more than that. We know him as

more than a philosopher or rabbi. He is always more. He is the savior of the world. Savior of you and me.

All questions boil down to this day in which we are given this moment in time to commit ourselves to Christ as our Lord and proclaim that he has ultimate authority in our lives. This day we call him our King, because at some point we need to take stock of what we really believe about him and not just what we say we believe about him, or what we think we are supposed to

believe about him. If we say that he is our savior, that means we somehow must admit that our lives are in need of saving; that we are incapable of saving ourselves. His is a Kingdom offered from a cross to a dying thief and to you and to me. That is what this day leads to, or not. In a sense, it is a day of celebration. In another, it is a day of decision.

- The Rev. Jeffrey H. Walker, Christ Church, Greenwich Connecticut

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Keep the Deposit: A Plea for Christian Education

While in Africa, I met a missionary lady named Sue. Sue informed me that I was in error to believe in original sin or to believe humans have a natural propensity to err. She said God was too loving to create sinful men and women. She also told me it was unscriptural to believe that God knows the future and knows all things. As for the divine plan, there is none. God simply goes with the flow.

What Sue believes, she teaches and preaches at her mission church. I was astounded that such things would actually be taught, especially by a missionary. My fear is that the orthodox teachings of the Church will be lost. What will happen after a generation or two has passed? Libraries are virtually non-existent in Ghana and education has become rather selective. Chances are, Sue's teachings will be the only perspectives introduced to that congregation. Will orthodox doctrine survive? Will the deposit of faith be maintained?

One of my favorite Patristic quotes comes from Vincent of Lerins:

Keep the deposit. What is the deposit? That which has been intrusted to thee, not that which thou hast thyself devised: a matter not of wit, but of learning; not of private adoption, but of public tradition; a matter brought to thee, not put forth by thee, wherein thou art bound to be not an author but a keeper, not a teacher but a disciple, not a leader but a follower. Keep the deposit. Preserve the talent of Catholic Faith inviolate. unadulterate. That which has been intrusted to thee, let it continue in thy possession, let it be handed on by thee.

We have maintained the Christian tradition. We have held on to the historic liturgies. But have we kept the deposit? In many places, Christian education has fallen by the wayside. How can we keep the deposit if we do not give instruction on what

makes up the deposit? If we do not pass these things on to our children, how will their children be able to keep the deposit?

Jesus said, "Go and make disciples of all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Spirit, and teaching them to obey everything I have commanded you." (Mt. 28:19-20)

I am worried that we, as a Church, have forgotten part of Christ's words. We continue to baptize; we continue to worship; but we have become lax in teaching. We must know what we believe and why we believe it. We must teach it and preserve it. Let us remember our sacred charge to Keep the Deposit, and let us also teach, instruct, and believe those things, those sacred historic beliefs, which make up that deposit. Let us return to serious Christian education.

-- Jesse W. Abell, St. Andrew's, Kokomo, Indiana

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HILLSPEAKING

Much has been written in "Hillspeaking" in recent years about the pets at Hillspeak – so much so that visitors frequently ask about them as they introduce themselves – but little has been written lately about the wild fauna to be found in these hills and hollows. The reason is obvious: there are fewer wild "critters" around than there were a quarter-century ago.

The transformation of the Silver Cloud Ranch to Hill-speak and the gradual selling off, in the 1980s, of all but three hundred of the 3200 acres that had comprised the property under the Rev. Howard Lane Foland's suzerainty resulted in the gradual loss of habitat for native fauna, but insofar as SPEAK itself was concerned it meant the development of an endowment fund to bolster SPEAK's ministries.

Nevertheless, those of us who have lived here over the years miss seeing the red fox that used to cut across the area between the Big Red Barn and the Calf Barn, the gray foxes that each year raised a family across the county road, but still on SPEAK property, and the deer that gathered each autumn to munch apples under the two Rome Beauty trees next to the Farm House.

The late John West, who lived in the house at the end of Skyline Drive, several times reported on a bobcat that came to scrounge just outside his kitchen door. Ruby Baker Hanks, who lived at Hillspeak from 1971 until 2003, looked up from her dining room table in the late '90s to see a black bear peering in at her through the window. The bear was comfortably ensconced in the carport. Lillian Burns, Father Foland's housekeeper almost a half century, talked about the blacksnake that lived in an old maple tree beside the Farm House and would hang down and greet her as she came back from

chapel in the morning. I remember coming across a very long blacksnake sunning in the middle of Skyline Drive and persuading him to move to a less hazardous spot for his siesta.

Tom Pace, who surveyed the property for subdividing when the Trustees opted to sell much of it, was working on the far side of the Green Hill close to the Big Spring that used to supply Morningside's water. He came into a little clearing and sat down on a fallen tree trunk to work out his figures and as he was doing his calculations looked up to see two black bear cubs tussling not thirty feet from him. "I knew that where there are two cubs," he said, "mama bear will not be far away. very slowly stood up and backed out of the clearing."

All is not gloom, however. A day or two before I wrote this John Burton, TAD's managing editor and our next door neighbor, reported that he had eased an unusually long garter snake off his back stoop.

And we can still hear the coyotes howl at a distance.

- The Trustees' Warden

Guest Quarters at HILLSPEAK



Whether seeking the serenity of an Ozark mountain retreat. searching the shelves Operation Pass Along, or doing research in the Foland Library, Hillspeak's guest quarters are ideal. Scenic vistas from atop Grindstone Mountain and the proximity of Eureka Springs draw visitors from around the world. Each of the units, the Calf Barn, the Loft, and Miss Vinnie's, accommodates up to four people with a fully equipped kitchen. See them online at anglicandigest.org or call for more information or to make reservations. Linens are supplied but no maid service. Plan to spend some time with us.

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God Is Keeping You!

"May God himself, the God of peace, sanctify you through and through. May your whole spirit, soul, and body be kept blameless at the coming of our Lord Jesus Christ. The one who calls you is faithful and he will do it" (1 Thessalonians 5:23-24).

Life can be hard. The news we see on television is almost always bad news. At any given moment we, or those we know, are going through painful and difficult times. Even the most optimistic among us can be overcome by the stress and anxiety of all that we face. God can seem far away. Life can be overwhelming. What are we to do?

If I, as a Christian, am going to walk through life with any sense of joy or wonder, I must know that I am kept by the power of God. I must know that more is operating in me than my own resolve to be good. I must know that I am not alone. I must know

that God is not only beside me, but also within me working in me better things than for which I could ever desire or pray. I must know that there is an account in heaven with my name on it filled with undeserved mercies that I can draw upon at any time just because I ask for it - just because I am a child of God whether I deserve them or not. I must know that I have a Shepherd who will lead me to green pastures and still waters, someone who can take me through the Valley of the Shadow of Death - giving me supernatural courage because I know I am kept by the rod and staff of the Shepherd. I must know that I will never be left or forsaken. I must know that there is a strong God who fills heaven and earth with his presence and who will always love me.

Paul closes his first letter to the Thessalonians with these very great and precious promises. They ring with grace, power and conviction. Behind Paul's extraordinary

words lies a deep conviction that comes from Paul's own encounter with God in Iesus Christ, Paul calls God "the God of peace." It's an illuminating title because it reveals Paul's own understanding of who God is and how God has given us peace at the price of the blood of the cross. This is the God who did not spare his own Son that we might be restored to peace with God. This is the God who has supplied all that we need in order to know true peace

which is complete forgiveness and reconciliation with God. This is the peace that gives us the power to face the sword of difficult circumstances and broken relationships. This is the peace that will win the day — even over our own sin, and carry us safely to heaven. This is the peace that passes all understanding.

 The Rev. Greg Brewer, Good Samaritan, Paoli, Pennsylvania

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* DEATHS *

THE REV. LEE MARRINER ADAMS, 77 in Houston, Texas. A graduate of the Virginia Theological Seminary, Fr. Adams, served as vicar of St. John's, West Point, Georgia, before moving to Texas to serve at Stafford and finally, at St. Timothy's, Houston.

THE REV. PAUL E. COSBY, 73, in West Point, Georgia. Fr. Cosby served parishes in Louisiana, Mississippi, and New York until moving to West Point where he served as interim and assisting priest. Active in Episcopal Peace Fellowship, he also participated in civil rights marches in Alabama in the 1960s.

H THE REV. CANON JOHN HENRY DIEHL III, 71, in Asheville, North Carolina. A graduate of the Virginia Theological Seminary, Canon Diehl served parishes in Pennsylvania, Maryland, Bermuda, and North Carolina. He was chaplain at the Royal School of Church Music, London, in the early 1970s. His active career concluded with his role of bishop's chaplain in the Diocese of Central Pennsylvania.

The Rev. Charles J. Dobbins, 75, in Corpus Christi, Texas. A graduate of the Virginia Theological Seminary and born to a long line of clergymen, Fr. Dobbins served parishes in Texas.

THE REV. CANON SPENCER P. EDWARDS, 86, in South Gate, California. A retired colonel in the U.S. Army and graduate of the Church Divinity School of the Pacific, he served in the Diocese of Los Angeles.

H THE REV. THOMAS BERNARD LARKIN, 85, in San Diego, California. He served as deacon at St. James', Newport Beach following his ordination to the diaconate in 1991. He was the first vocational deacon in the Diocese of Los Angeles.

THE REV. MARGARET PHILLIMORE, 88, in Seattle, Washington. She was the first woman ordained to the priesthood in West Virginia where she served predominantly as interim until retirement in 1985.

THE REV. G. LYMAN REED, 58, in East Franklin Township, Pennsylvania. A graduate of the Episcopal Theological Seminary of the Southwest, he served in Texas and Pennsylvania. He was the spiritual director of the Pittsburgh Episcopal Cursillo.

▼ SR. HILARY (SULLIVAN), 76, in Catonsville, Maryland. A life-professed member of All Saint's Sisters of the Poor (Anglo-Catholic) in Catonsville, Sr. Hilary also worked at St. Gabriel's and St. Anna's, Philadelphia.

■ May they rest in peace and rise in glory. ■





REMEMBER TAD IN YOUR WILL

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Cemetery Etiquette

With hayfields on two sides, the wind-swept poplars that line the circular drive of Townsend Cemetery lean permanently north. Our family plot is tucked in the far back corner where the woods begin. Many times a year when I was growing up, I would go with Deedee, my father's older sister, to tend the graves of my Swiss grandparents and a cousin who surprised everyone by hanging himself from a beam in the haymow just before Christmas 1964. In the center of the cemetery an ornate wooden fountain provided water for the flowers and watering cans hung from the lilac bushes for everyone to use. It was a happy place for me to be with Deedee, who, with no children of her own, regarded me as her special friend. She taught me cemetery etiquette: walk around the graves, never run, never shout, be respectful. She made me promise to tend her grave when she died because she knew no one else in the family, despite good intentions, would ever get around to it.

I began to keep my promise four years ago. Deedee had died, suddenly and alone on the braided rug at the top of her stairs. It nearly broke my heart. The following year my young sons and I returned to our little village in the farm country of upstate New York. The boys and I drove over to the cemetery to assess the situation. "Don't run. Don't step on the graves. Keep your voices down." The words spilled out of my mouth unbidden. I walked them over to the granite marker of my father's best friend, Brad Farr, whose B-24 was shot down in 1944 in the South Pacific. His tour of duty was over, but he took one last mission for a friend. As a child I discovered the cache of V-Mails my father kept in a Bible on a bookshelf in the den and read them over and over.

My plan was to plant lots of perennials and bulbs around the individual stones and the big family marker. Minimize the annuals that need water and care — this was a decisive once-a-year gardening offensive. I set the boys to work throwing sticks over the bank and began to rake.

Early this summer, my sons and I make our annual pilgrimage. They know the drill. Hauling water from the fountain, now a practical, ugly concrete affair, is their favorite job. They especially like to water Brad Farr's flowers and any surrounding graves that seem neglected. They scour the place to find the graves of children and say to one another, "Oh look, here's a sad one. Three months."

Me, I've got my own issues. My low-maintenance perennial plan isn't working. Every year I seem to do the same hours of work: weeding, planting, pulling out the same annoying mums that keep coming up. I muse to myself that, because I live far away in Maine, I never get to see the continuum of daffodils and

tulips in the spring or the late summer perennials in bloom. I get only a snapshot of late June with its buds and fledgling annuals. It's a garden of faith, and I'm in it for the longhaul.

Later in the day, leaving my boys happily playing cards with my mother, I slip back to the cemetery to spend a little time with the folks. Over the years the number of stones has grown from three to eight. The latest resident is my father who died of cancer three years ago. It's quiet and peaceful, and I allow myself a few wistful thoughts. But, truth be told, you put these eight relatives in a room together and it's anything but quiet: an odd mix of hilarious stories and bitter recriminations. The

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departure of my father, an inscrutable personality who managed to be both impossible and adoring, has left us in a calm eddy that we can't quite work our way out of. It's wonderfully still, but sometimes it gets lonely.

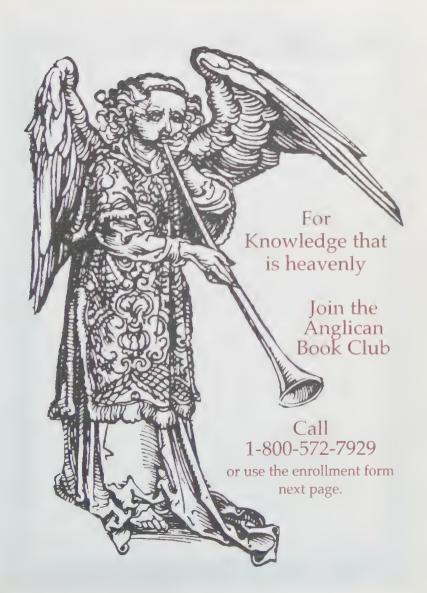
 ${
m W}$ hat I think, as I clip some neglected long grass around my grandfather's stone, is that my family is a little bit like the Episcopal Church. For better or worse here they are, together, on the last day. My need of family draws me close on a regular rhythm just as my need of spiritual sustenance draws me to Christ's table again and again. Maybe that's why my cemetery garden needs so much care. Maybe the dead draw me back because they like to have me around. Maybe that's why our church is so complicated. Maybe being the Body of Christ in one another's midst is an impossible and adoring task. Maybe it's difficult to be Anglican because if it were easy we wouldn't need God so much. And maybe God enjoys our company.

I scrub the lichen and bird

poop off my grandfather's stone with a wire brush: "Christian Stukey - 1877-1956." I never knew him, but I know his stories and his foibles and his affections. I have the receipt for the used Ford he bought in 1917, two bucks extra for the tire chains. I remain connected to him through something deep and complicated that I can't exactly name. Maybe belonging matters, even if it's to a bunch of nutty, depressive Swiss immigrants. Maybe it's the promise of peace and clear-sightedness that comes at the end and the generations that move on and on, before us and behind us, that draws us close and holds us.

I suspect that my sons are some of the last children in America to be taught cemetery etiquette. But it's good advice: This is a holy place. Don't shout. Don't run. And always remember that we are bound together by sacrifice and unfathomable love.

– Heidi Shott, Communications Officer/Editor of THE NORTHEAST, Diocese of Maine



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A Reader Writes

TAD is the only magazine I read and appreciate totally. In the Pentecost 2004 issue, on page 52, reference is three times made to Charles Lutwidge "Dotson," aka Lewis Carroll. His surname was DODGSON.

Not only was he a deacon in the Church of England, he was a bona fide crank. His obsession was young girls, including Alice Liddell, whose mother burned all of his correspondence to her daughter. This Alice was the inspiration for his children's stories. Dodgson was a mathematical genius, obviously, and also was a pioneer photographer in England. His favorite subject was undressed young girls.

Once, he sent one of his "Alice" books to Queen Victoria. She responded with a photograph of herself. Instead of being gracious, Carroll reportedly returned the photograph with a notation, "I only want photographs of YOUNG girls." The Oueen was not amused.

Thanks for TAD. I shall always be grateful to the late Father Ralph Pressley of Oklahoma City for introducing me to this wonderful publication.

- Gail Driskill, Oklahoma City, Oklahoma

Martin Luther

There is an old story about Martin Luther and one of his detractors. It seems he was approached one night and presented a written list of his sins. When he finished reading, Luther said to the man, "Think harder; you've forgotten some."

"The Vatican is right to try to move the Eucharist back to being an encounter with God. We've moved strongly to make the Eucharist an encounter with each other. My experience in the parishes is that people want a more mystical approach to the Eucharist."

- The Rt. Rev. James Broadbent, Bishop of Fulham, in LONDON TIMES

Regrets Only: A Theology of Remorse

Modern Americans, it is often said, have little awareness of the tragic dimension of human existence. In traditional theological terms, Christians - even conservative evangelicals - no longer possess a deep existential consciousness of the sinfulness of the human condition and of their need for redemption by a deliverer beyond themselves. Today we are all -- in the terminology of the American philosopher-psychologist William James -"healthy-minded": hence the difficulty that religions of "the twice-born sick soul" have in evangelizing. How to convince people of their need for release from bondage when they have no awareness of being slaves to Americans are a Pelagian people: free - and capable of taking care of themselves.

But even the fellow who proudly proclaims in a well-known song that he has done it "my way" acknowledges "regrets, I've had a few."

Indeed, only a morally blinkered individual could arrive at the end of his or her life and declare, in any meaningful sense, "I wouldn't change a thing!" Moderns may lack a deep consciousness of sin, but remorse is something else. All of us know of occasions when, with the best of intentions or out of mixed motives, we harmed others or betrayed ourselves. We missed the mark - and lost an important chance at realizing our own humanity. We failed our friends or let down members of our family. We acted in haste and - too true! - now find ourselves repenting at leisure

How we wish that, to paraphrase Milan Kundera in *The Unbearable Lightness of Being*, we might have had some opportunity to rehearse before venturing out on the stage of life. After the fact, we gain 20-20 retrospective vision. Now we see too clearly our failures, our misdeeds, our mistakes — all right: our sins — both of commission and of omission. Often we feel, if not pure contrition, then real remorse. We look

back and see where we went wrong. We perceive the roles played by those interfering demons of vanity, impatience, insecurity, and sheer heedlessness.

As we remember poor decisions and missed opportunities, our awareness of the relentless passage of time deepens our sense of sorrow and regret. We may feel, in Austin Farrer's words, "overtaken by time, and by remorse"; and this gnawing sense, Farrer knew, "is a pattern of damnation ... a hell on earth." Indeed, "remorse" comes from the Latin mordere (the same verb from which the English noun "morsel" is derived), with the prefix re added: remordere: to bite again, to torment. In ordinary English usage, the bite of "remorse" is wide: its meaning not only incorporates penitence for sin but takes in self-reproach and deep regret over wrong.

In the New Testament, the best and the worst disciples suffer remorse. Peter followed his Master to a point. Jesus is arrested, and to acknowledge being a mem-

ber of his band could cost a person his life. Accosted by a servant-girl who says, "You were with Jesus the Galilean," Peter replies, "I don't know what you're talking about." Who among us would not have tried a similar tactic? Set upon by others in Caiaphas' courtyard, Peter vehemently denies knowing Jesus. If his answers satisfy his accusers, they bring him no peace: "he went outside, and wept bitterly" (Matt. 26).

And there's Judas. Whether corrupted by venality or merely disappointed that his captain has turned out to be a pacifist, he comes across as a miserable wretch whom it is easy to despise. Even if by some logic now

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obscure he thought he was ` doing the right thing in handing over Jesus, Judas is a collaborator who sells out an innocent man. If he gains a measure of our sympathy, it comes at the end of his life. when he has second thoughts about his second thoughts: "When Judas the traitor saw that Jesus had been condemned, he was seized with remorse" (Matt. 27:3). In the temple, before the chief priests and elders, he throws down the thirty silver pieces; then he goes away and hangs himself.

What is the cure for remorse, or can its torment only be palliated? The nineteenth-century poet Emily Dickinson believed she knew the answer to this question:

Remorse is cureless, — the disease

Not even God can heal.

We would be wise to refrain from glibly offering our Christian denials of what she alleges.

Our hope, however, lies in this: In the mysterious event of the Cross, Jesus takes on not only our sins but sin itself: all that estranges us from God and from our own true selves. The burden that Christ bears includes all those occasions of remorse, from the most trivial to the most painful and humiliating, which work us woe. Once for all (Heb. 7:27), the dead tissue of remorse is cauterized on Calvary; new life rises transfigured on Easter morning.

From a surprising place in our lexicon, we receive a reply to our question about a cure: the suggestion of an answer lies on the other side of our word "remorse." A second, largely abandoned meaning of "remorse" is pity, compassion — a meaning still apparent in the adjective "remorseless." John Milton uses "remorse" in this sense in Book V of *Paradise Lost*, when the archangel Raphael asks Adam,

... [H]ow shall I relate
To human sense the
invisible exploits

Of warring Spirits?

how, without remorse,

The ruin of so many glorious once

And perfect while they stood?

Reconciled to God and to the heart of life itself through the compassion of Christ, we nevertheless do not have remitted to us. Austin Farrer points out, all the costs of our reconciliation. But "Christ's initiative," he says, "sets us in motion. He took us, and associated us with his divine life." Patient of Christ, we love because God first loved us. The pain of remorse is not easily removed; but, cauterized and transfigured, it can drive us to greater sympathy with and love for others.

A preacher, Robertson of Brighton, has sound counsel to offer. Through his published sermons, this incumbent of Trinity Chapel in Brighton, England, speaks wisely of remorse:

Bad as the results have been in the world of making light of sin, those of brooding over it too much have been worse. Remorse has done more harm than even hardihood. It was remorse which fixed Judas in an unalterable destiny...; it is remorse which so remembers bygone faults as to paralyze the energies for doing Christ's work; for when you break a Christian's spirit, it is all over with progress.... You remember how Christ treated sin. Sin of oppression and hypocrisy indignantly, but sin of frailty - "'Hath no man condemned thee?' 'No man, Lord.' 'Neither do I condemn thee, go and sin no more." As if he would bid us think more of what we may be than of what we have been.

> Dr. David Hein, Professor and Chair, Religion and Philosophy, Hood College, Frederick, Maryland

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son was a little boy and would come running to her and say, "Mom, hug me. I have Empty Spots." She would hold him close – chest to chest – heart to heart – and he would become completely quiet. Slowly, after a few moments, he would



sigh, smile, and go on his way. There was an exchange that transformed both. Life keeps giving us gifts – moments of perfection. Also, by the author, *Walks with the Holy Spirit*, a guided series of meditations available singly or as a complete set on CD. There you will learn to have conversation

with the God who created you. The process rings of our ancient church heritage and is built on the premise that God is pursuing us and wants to have a relationship with us. To learn more or order, contact the publisher at **walkwiththe-holyspirit.com** or by mail at Walk with the Holy Spirit, PO Box 832667, Richardson, TX 75083-2667.

The Rebirth of Orthodoxy: Signs of New Life in Christianity by Thomas C. Oden (Harper San Francisco). Oden notes a stark reversal in our time: as modern secular and political ideologies continue to wane, communities of traditional faith are flourishing more than ever. In Christianity, this resurgence shows itself in widespread efforts to reclaim the classic spiritual practices: the close study of scripture, daily prayer, regular observance in a worshiping community, doctrinal integrity, and moral accountability. This rebirth is characterized by a return to orthodoxy that is gathering across denom-

inational lines, rejecting the old partisan battle-lines of the past. It is grounded in an acceptance of the historical consensus of scriptural interpretation, tempered by the openness to diversity contained in tradition itself, and enlivened by the freedom that comes from centered belief and practice. Its harbingers are lay believers emboldened by the rediscovery of ancient and relevant truths.

The Richest of Fare: Seeking Spiritual Security in the Sonoran



Desert by Phyllis Strupp (Sonoran Cross Press). Drawing on illustrations from stories of the Sonoran Desert, words from the Holy Bible, and quotes from great thinkers, Phyllis Strupp manages to create a climate for a visually engaging series of sermons about earth, life, self, community, and harmony. The stories are fascinating and the photography – there are at least fifty color plates – is inspiring. A graduate of and men-

tor for EFM, this resident of the desert offers up a beautiful meditative book worth seeking out at your local bookseller.

The Creed: What Christians Believe and Why It Matters by Luke Timothy Johnson (Doubleday). In The Creed, Luke Timothy Johnson, a New Testament scholar and Catholic theologian, clarifies the history of the creed, discussing its evolution from the first decades of the Christian Church to the present day. By connecting the deep theological conflicts of the early Church with the conflicts and questions facing Christians today, Johnson shows that faith is a dynamic process, not based on a static set of rules. Written in a clear, graceful style and appropriate for Christians of all denominations, The Creed is destined to become a classic of modern writings on spirituality.

The Enduring Human Spirit by Charles Tindell (Idyll Arbor). This book is packed with thought-provoking stories that lead the reader to examine the value of life and spirit as our bodies age and also challenge us with questions about the significance of our lives and those of our parents and grandparents. Also by the same author, Seeing Beyond the Wrinkles: Stories of Ageless Courage, Humor, and Faith (Studio 4). A com-



pendium of individual stories woven into a tapestry of life in the nursing home, this book, available with a study guide, captures the inspiring and insightful spirit of those who have experienced all that life has to offer. Imminently readable, it opens the soul to a knew appreciation for the contributions and wisdom of a generation often pushed aside in our popular culture.

Real Joy: Freedom to be Your Best by Ashley Null (Real Joy Books). Real Joy uses the Bible to explain to athletes what is really going inside them as they dedicate their lives to athletic competition. Time and again even non-Christian Olympic athletes who read Real Joy say that here at last is a book that understands what their life in competitive sports is really like. The theme of the book is that in order to do your best in sports, you need to have your identity based on something outside of sports, i.e., God's unconditional love for you. Only with the inner security God provides can an athlete find the staying power to enjoy competition, even through the ups and downs of life in sports. Real Joy is enthusiastically recommended by Athletes in Action and the Fellowship of Christian Athletes. Copies of Real Joy: Freedom to be Your Best can be obtained from Real Joy Books, PO Box 21064, Hot springs AR 71903-1064. The cost per book is \$19.95 plus \$2.00 for shipping and handling.

On the Last Day

At the round earths imagin'd corners, blow Your trumpets, Angells, and arise, arise From death, you numberlesse infinities Of soules, and to your scattred bodies goe, All whom the flood dia, and fire shall o'erthrow, All whom warre, dearth, age, agues, tyrannies, Despaire, law, chance, hath slaine, and you whose eyes, Shall behold God. never tast deaths woe. But let them sleepe, Lord, and mee mourne a space, For, if above all these, my sinnes abound. 'Tis late to aske abundance of thy grace, When wee are there; here on this lowly ground, Teach mee how to repent; for that's as good As if thou'hadst seald my pardon, with thy blood.

John Donne, 1571 -1631, Divine Poems

Apple Walnut Cake

Here is a great recipe for Autumn.

1 cup oil

2 cups sugar

3 eggs

3 cups flour

i tsp salt

1 tsp baking soda

1 Tablespoon vanilla

1 Tablespoon cinnamon

3 cups coarsely chopped nuts

3 cups chopped apples

Beat first 3 ingredients together. Sift together and add flour, salt and soda. Mix in vanilla, cinnamon, nuts, and apples.

Mixture will be very thick.

Pour (or scoop) into greased loaf pans (2) or l bundt pan.

Bake at 300° for 1 1/2 hours.

Enjoy!

via THE SOUNDS,
 Bishop Seabury Church,
 Groton, Connecticut



AND IN ALL PLACES



CHURCH attendance in rural England has declined by more than a third since 1989, a new report has claimed. The study, by the Christian Research for Rural Ministries, found that country churches were losing members at twice the rate of urban churches. Eddie Vass, the general secretary of Rural Ministries, said that the figures reflected a general decline in rural community life. He suggested that one solution to the crisis could be for city churches to "take a rural area under their wing" and to "plant" new churches in the countryside.

*A PROGRAM featuring the art critic Brian Sewell making a pilgrimage in Spain has won a religious television award. The Naked Pilgrim: Pilgrimage to Santiago won the Sandford St. Martin Trust premier award for excellence in religious broadcasting. The £2,000 prize was presented at Lambeth Palace by Cardinal Cormac Murphy-O'Connor.

*A TIP OF THE BIRETTA to Christ Church, Warwick, New York as they celebrate their 150th Anniversary Year. The Rev. J. Scott Barker is rector.

*THE CHURCH OF ENGLAND is considering reducing the number of its bishops in order to save millions of pounds. A working group of senior bishops has discussed whether shedding as many as 35 top jobs could help the Church to reduce its annual running costs significantly. The most vulnerable posts could be those of the Church's 69 suffragan bishops, whose numbers have doubled in the past hundred years.

A ROMAN CATHOLIC religious order has apologized for the physical abuse of children in its care in Ireland. In a letter to abuse victims, the Congregation of the Sisters of Mercy said: "Now, without reservation, we apologize unconditionally to each one of you for the suffering we have caused." The order, which has

run homes for orphans since the 1830s, will establish a helpline for those who suffered abuse.

THE ECUMENICAL PATRI-ARCH OF CONSTANTINOPLE has suspended relations with the head of the Greek Orthodox Church, Bartholomew I took the step after clashing with Archbishop Christodoulos over control of dioceses in northern Greece. Last month, Christodoulos appointed three metropolitan bishops without the patriarch's approval. Bartholomew accused Christodoulos of "systematically" undermining him since the day of the Archbishop's enthronement.

THE STATE should officially recognize gay partnerships, the Pope's representative in Spain has said. In comments that contrasted sharply with a recent Vatican statement on same-sex unions, the nuncio, Msgr. Manuel Monteiro de Castro, said that while marriage could only involve a man and a woman "there are other forms of cohabitation and it is good that they be recognized."

ARCHDIOCESE OF BOSTON is considering sacking employees who marry their same-sex partners, after the legalization of gay marriage in Massachusetts last month. Daniel Avila, an adviser to the state's four Roman Catholic bishops, said: "The Church has long had a position that the people working on its behalf need to display conduct consistent with its beliefs."

*A HITHERTO unknown carving of Christ attributed to Michelangelo will go on display in Florence. The small wooden carving will be on show at the Museo Horne. The carving, which has become detached from its cross, was reputedly made by a 20-year-old Michelangelo in 1495.

*A GROUP OF MUSLIM COMEDIANS is seeking to combat prejudice against Islam in the United States. The "Allah Made Me Funny" comedy show made its debut appearance at a club in Washington this month. The comedian Azhar Usman said the show was likely to tour Muslim

countries to help the Islamic world gain a better understanding of America. "I think that this tour, without a doubt, is ready to explode in the Muslim world," he said. "No pun intended."

MEMBERS of the United Methodist Church in America voted to maintain its traditional teaching against homosexuality. Delegates at the Church's general conference in Pittsburgh voted against a proposal that would have officially acknowledged that Methodists disagree on the compatibility of homosexual practice with Christian teaching.

COMMUNIST officials have permitted the leader of the Roman Catholic Church in Hong Kong to visit mainland China, six years after they banned him from visiting the country. Bishop Joseph Zen, an outspoken critic of the Chinese Government, met politicians and church leaders during his three-day trip. He was barred from the mainland in 1998, a year after Britain handed Hong Kong back to China.

A COURT in Albuquerque, New Mexico, has launched a "culture-specific" program to combat drunk-driving among Native Americans. The initiative involves the use of sweat lodges, spiritual counselors and "talking circles" for those convicted of multiple drunkdriving offences.

*AN ANGLICAN bishop in Nigeria has declared that all couples must take HIV tests before they are permitted to marry in church. The Bishop of Osun, the Rt. Rev. James Popoola, said he hoped the measure would encourage young people to abstain from sex before marriage. "Fornication of whatever ramification or guise should be abhorred by all Christians and Churches."

\$\frac{\Psi}{A}\$ A Romanian priest scared away thieves from his local church after he put up a sign that read: "Those who steal from here will be cursed." Father Ioan Ciocan lost patience after he noticed that building supplies bought to restore the church were habitually going astray. "We had materials missing every day

before installing this sign," he elaborated. "But after that nobody stole a thing."

AN ITALIAN parish priest has gone on strike in protest at the "laziness" of his congregation. Father Remo Ronci suspended before Easter and pinned a notice to the door of his church in Carchitti, near Rome, deploring his flock's "lack of commitment to religious life." The 75-year-old cleric said, "people take free time whenever they want to. They play sport and go out on Saturday nights. But when it comes to Sunday morning, they'd all rather be asleep."

**QUEENSLAND'S COURT OF APPEAL has ruled on many strange things, but recently was a first when it confirmed an official date for Good Friday. In a case which probably proved lawyers would argue about anything, the Court of Appeal heard an appeal by a Gold Coast nightclub owner convicted of providing adult entertainment on Good Friday. The

owner's lawyer contended the March 29, 2002 date for Good Friday was hearsay. While the point was not argued on appeal it was still dealt with. The court said for at least three centuries the almanac attached to the Common Prayer Book had been regarded as part of common law. "It therefore seems to me a judge could take judicial notice of the fact Good Friday in the year 2002 fell on March 29."

*BY WILL AND DEED...
Trinity Church, Mobile,
Alabama received a gift of
\$80,000 from the estate of the
late Aline Daves Smith, longtime parishioner.

Along benefactor in Edmond, Oklahoma, who sent four cartons of books, including C.S. Lewis' Surprised by Joy. And grateful thanks to the benefactor who left ten cartons of books in the carport of the Twin Barns the day after the 4th of July.



Athens and Jerusalem

IN THE early centuries of the Church, around the year AD 200, a fierce North African Christian called Tertullian asked a sharp question: "What has Athens to do with Jerusalem?" Tertullian, who had a lawyer's sharpness of mind, stood resolutely for Christianity as revelation, act, and gift of God. Although in his many writings, he makes use of Stoic philosophy, it was as an aid not as a source of truth. In his later years, he joined the Montanists, an early example of charismatic, Pentecostal Christianity with a stress on the immediacy of the Spirit and a corresponding perfectionist view of the Church.

Tertullian poses in a sharp way the question of the relation of Christianity and culture, the Church and human reflection and exploration of truth, theology, and philosophy, which has recurred in every period of the Church's history. When Christianity first moved from a Jewish

context to the wider Hellenistic world, Christians had to face the challenge of Greek philosophical thought and the cults of local deities as well as the religious rites acknowledging the semi-divine status of the Roman emperor.

On the one hand, the choice was clearly between "Caesar is Lord" and "Christ is Lord" — and Christians suffered persecution and martyrdom for refusal to offer incense to the emperor — on the other hand, there were those, like the early Christian writer Justin who saw Greek philosophy, and Plato in particular, as preparing the way for the Christian revelation.

God, who had created the world through his ordering word, had sown seeds of the Word in the understanding of those who had wrestled with the deep questions of truth and meaning. Christ was the fulfiller of the human search for truth, for the good and for beauty. Athens did emphatically have much to do with Jerusalem.

But Tertullian, and the "puritan" traditions of which

he is the father, were alert to the danger of the Church becoming so enmeshed with culture that there is no word of judgment upon culture. There can never be a simple endorsement of the culture in which in any age the Church is set. "Christ is Lord" remains the fundamental Christian confession, certainly as the desire of the nations, the fulfiller of the deepest human longings, but as the embodiment of the love of God which goes to the uttermost in selfgiving, and suffering, and even death, he is the one who judges all that falls short of that love.

It is a sinful world in which men and women are capable of appalling and distorting evil, which needs that love in both judgment and redemption. In that love triumphant, we find the only source of eternal life and the resource of transforming grace. Ascension Day celebrates that triumph and lordship.

Christians therefore have a twofold responsibility. They are called to find God in the undergrowth, the unexpected places of contemporary cul-

ture, and to welcome all who are explorers, searchers, and seekers. However, there can never be an uncritical endorsement of culture. Whether it be the rhetoric of multiculturalism and political correctness, or the pick-andmix individualism that makes subjective choice the measure of truth, or the popular cults of celebrities or consumerism. these are as much under the judgment of the God of sacrificial love as the ideology of Nazi Germany or Stalinist Russia.

Likewise, the Church is always under judgment, for its compromises, its human weakness, and its failure to live out more plainly the deep compassion of Christ.

But the saving grace is that at the heart of the Church's life is the penitent knowledge of its weakness and failure and of the healing that can transfigure and transform it. The saints have always known themselves to be sinners in need of redemption, and have rejoiced in the love and grace which comes down to the lowest part of their need.

Christians live always as those looking up to the Ascended Christ, to the love that reigns victorious, and as those who know that love has been poured into our hearts through the Holy Spirit he has given to us. To live by that knowledge and vision is to live for that Christian culture and society, in which values, choices and judgments are shaped by likeness to Christ

- The Rt. Rev. Geoffrey Rowell is Bishop of Gibraltar in Europe

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About the Cover

A fresco of St. Archangel Michael, late 11th century, San Angelo in Formis, Italy. According to tradition, the Longobards built a church consecrated to the Archangel Michael on the site of a temple for the worship of Diana about the 6th century In 1065 the Norman, Richard I, decided on building a monastery for his own spiritual salvation. Six years later, Richard went to Montecassino and, through the medium of the abbot Desiderius, offered St. Benedict the church and the monastery. Richard is considered the planner and financer of the church; Desiderius was organizer and manager of the religious community, following the Benedectine rule. From 1072, Richard and Desiderius co-operated for arranging the church and the monastery's buildings. The church, adorned with frescoes, was surrounded with a monastery, guest-quarters, hospice, hospital, and a sacristy.

HYMN

The King of love my Shepherd is, Whose goodness faileth never; I nothing lack if I am His, And He is mine forever.

Where streams of living water flow, My ransomed soul He leadeth, And where the verdant pastures grow, With food celestial feedeth.

Perverse and foolish oft I strayed, But yet in love He sought me, And on His shoulder gently laid, And home, rejoicing, brought me.

In death's dark vale I fear no ill, With Thee, dear Lord, beside me; Thy rod and staff my comfort still, Thy Cross before to guide me.

Thou spread'st a table in my sight;
Thy unction grace bestoweth;
And O what transport of delight
From Thy pure chalice floweth.

And so through all the length of days,
Thy goodness faileth never;
Good Shepherd, may I sing Thy praise,
Within Thy house forever.

- The Rev. Sir William Henry Baker, 1821-1877

An Interview With Os Guinness

R&L: In your book, *The American Hour*, you say that America, at her best, is a liberal experiment. In this context, what do you mean by "liberal?"

Guinness: I mean it, not in its modern sense, but in its nineteenth-century sense of liberalism in the relation of faith and freedom. I think the framers were clear that faith and freedom were integral.

Faith was foundational to the United States at three points. The first was winning freedom; just take the enormous influence of the "black regiment," the preachers and thinkers behind the American Revolution. The second was the ordering of freedom; nothing is closer to the genius of the United States than the First Amendment and its establishing the separation of church and state in such a constructive way. And the third which is less stressed today was the sustaining of freedom; refer to James Madison's argument that faith is vital to virtue, and that virtue is vital to freedom. So, those who think you can have an empty or ungrounded freedom misunderstand the framers.

R&L: Would you say, then, that freedom is not freedom from, but freedom for?

Guinness: Paraphrasing Lord Acton, "Freedom is not the permission to do what we like; it is the power to do what we ought." The trouble is that, today, freedom is purely negative: freedom from parents, from teachers, from the police, and so on. We have lost sight of it as freedom to be that which we can be or ought to be. We need to recover the idea that, as Lord Acton stressed wisely and as the present pope has written of so well, freedom is the power to do what we ought. assumes, however, we know the truth of who we are and what we ought to do. That is the freedom the modern secular liberal tends to forget.

www.anglicandigest.org

R&L: And does being a follower of Christ tutor us in how to exercise our freedom in relation to the truth?

Guinness: Absolutely. To me, one of the most appalling things in this country at the moment is the capitulation to the postmodern view of truth – the view that truth is relative, socially determined, and all a manner of human construction, and that any truth claim is really a disguised bid for power.

What proponents of this view do not realize is that when all claims to truth are reduced to forms of bids for power, you just open yourself up to power games. That is an incredibly dangerous, Nietzschean moment.

When Vaclav Havel and Aleksandr Solzhenitsyn resisted the Soviet regime, they did so on the basis of truth. "One word of truth," Solzhenitsyn wrote, "outweighs the entire world." Or in the words of Havel, "Truth prevails for those who live in truth." Many Western liberals ap-

plauded them at the time, but they do not have the same, strong concept of truth to do the job today.

People thought that post-modernism promised a brave new world of knowledge, but they are suddenly beginning to realize it is a highly manipulative and very dangerous world. And when you see the dangers, suddenly you see the enormous significance of the words of Jesus: "You will know the truth, and the truth will set you free." There is no freedom without truth.

- Dr. Os Guinness is senior fellow of the Trinity Forum. This interview was conducted by the Acton Institute for the Study of Religion and Liberty



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From the Editor ...

A Glorious Gospel Opportunity

"Safe?" said Mr. Beaver... Who said anything about safe? 'Course he isn't safe.

But he's good."

A wonderful description of Jesus from C. S. Lewis, that. It applies especially well to Jesus' tour de force, the Sermon on the Mount, in which he teaches the disciples to live as "salt" and "light."

Salt in the ancient world was a source of flavor but it was also a preservative. If a piece of meat had become rotten, it was not the fault of the meat, but of the salt.

This means that part of having a Christian worldview is to understand that if a culture is decaying, that is the responsibility of the church, not the culture.

With that in mind, consider the recent book by social critic Jane Jacobs entitled *Dark Ages Ahead*. Ms. Jacobs 1961 work, *The Death and Life of* Great American Cities, is now seen to be a minor classic and so her voice deserves a careful hearing when she says America is in serious cultural decline. She describes "ominous signs of decay" in five "pillars" of our culture: family and community, higher education, science and technology, governmental representation, and "self-regulation by the learned professions." Speaking of the first, she says modern families are "rigged to fail," especially because of the brutal challenge of home ownership. In terms of the second pillar, she claims that, "not TV nor illegal drugs but the automobile has been the chief destroyer of American common life."

"The death of vigorous cultures is caused not by assault from outside but by assault from within, that is, by internal rot in the form of fatal cultural turnings, not recognized as wrong turnings when they occur or soon enough afterward to be correctable. Time during which corrections can be made runs

out because of mass forget-fulness."

It is an arresting read. "A society must be self-aware. Any culture that jettisons the values that have given it competence, adaptability, and identity becomes weak and hollow." And what is her prescription for a culture that could be headed the way of Ancient Rome? People who will enrich our souls.

Ms. Jacobs is giving the church in America a wake up call at the beginning of the 21st century. We need to repent of our failure to be genuine salt and light. We also need to realize that in a time of shaking societal pillars there is a glorious gospel opportunity.

Simon Peter answered him, "Lord, to whom shall we go? You have the words of eternal life" (John 6:68).

May God give us the courage to offer those words in the days and weeks ahead.

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